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x. The three purities of poetry : pure truth, pure language, and pure conception.

xi. Three things that poetry should thoroughly be: thoroughly learned, thoroughly animated, thoroughly natural.

EXCERPTA.

As the paramount object of this Miscellany is to excite amongst strangers, as well as to foster at home, an attachment to the language, history, and literature of Wales, nothing, that can conduce to the attainment of that desirable end, ought to be omitted in the arrangement of the work. On this account, the conductor of the CAMBRO-BRITON has never failed to avail himself of such new suggestions, as have accidentally presented themselves, and in the adoption of which he has endeavoured, as far as his limited space would allow him, to study that variety, which is, perhaps, essential to the interest, and, consequently, to the success of a publication like this. Yet, in the prosecution of this plan he has, at the same time, thought it advisable, except in one or two instances, to class the particular subjects under certain general and appropriate heads,—an arrangement, which appeared to promise to his work a degree of order and uniformity in its exterior appearance, not incompatible with the diversity of its contents.

It is upon the same general principle,—which it has been deemed necessary to take this opportunity of explaining,—that the head, prefixed to this article, has been adopted, and under which it is meant occasionally to select such detached essays or dissertations of merit, connected with the design of the CAMBRO-BRITON, as have already appeared in other works, and especially in those, that have been published periodically. But, it does not fall within this plan to make any selections from publications, exclusively devoted to Welsh subjects, but merely to unite in one work those scattered compositions, which, however interesting to the lovers of Welsh literature, are, for the most part, buried and forgotten amidst a mass of miscellaneous matter, more attractive to the general reader.

The following letter, which forms the commencement of this plan, will necessarily be prized for its own merit, and must acquire an additional value, when regarded as the production of the first Welsh scholar of the present day. The work, from which

it has been extracted, contains several other communications under the same signature, all of which (*si fata sinant*) it is in contemplation to transfer to these pages. And, with reference to the particular subject of the present letter, it is farther requisite to observe, that it may be considered, in some respects, as a continuation of the Essays on the Welsh Language, already begun in the CAMBRO-BRITON, and the more formal resumption of which is, in consequence, reserved for another number. As some similarity of meaning may appear between the general head COLLECTANEA, previously adopted, and that prefixed to this article, it should be remarked, that the former, as before mentioned, will contain such compositions only, as have never been published, while the latter will be confined, according to the foregoing explanation, to printed productions.

* * *

WELSH CONSONANTS—VERBS—NAMES OF THE DEITY.

“ To the *Editor of the Monthly Magazine**.”

“ SIR,—In looking into the new edition of Chambers’s Cyclopædia, some time ago, I casually met with a remark upon a subject, which had relation to language, wherein the Welsh and Dutch were pointed out, as abounding more with consonants than most, if not all, of the European tongues. I well knew, that such a statement was proverbial as a vulgar prejudice; but I became a little angry at finding it had obtained a place in one of the first philosophical dictionaries of the present age, and, not being able to efface the impression from my mind, I had recourse to the finding of a tolerably exact arithmetical certainty, as to the fallacy of such an observation. The method, adopted as the most eligible, was to fix upon the mean number of vowels to a hundred consonants in different languages, and to exhibit the result in a table. As the conclusion, to be drawn from it, tends to establish a point, if not of importance, at least of some curiosity, you may be induced to give it insertion in your valuable repository.

“ Proportion of vowels to one hundred consonants in different languages.

Welsh	100	French	78
Greek	95	German	74
Spanish	92	Dutch	66
Italian	88	English	61
Latin	86		

* Volume vii, p. 5.

“As the French and the English differ so considerably, in pronunciation, from what they appear in orthography, the following comparison shews the reduced number of the vowels.

	<i>Vowels.</i>	<i>Consonants.</i>
French .	67	85
English .	56	84

“The English is very variable with respect to the proportion of vowels and consonants; that of the consonants is much greater in the Scriptural style than in elegant writing, and more especially that which is scientific, from its containing more words derived from the learned languages. In the Bible the compass of variation, in the number of vowels, is generally from about 68 to 50; but the medium may be settled at 56 to 100 consonants. In polished writing the medium number of vowels may be fixed at 56; and the mean between the two styles will be 61, the number inserted in the foregoing table. The compass of variation in the Greek is considerable. I have found 150 vowels to 100 consonants, and, frequently, as low as 86. The other languages are pretty close to the average number given in the table: the Welsh seldom deviates three vowels from the mean number.

“Having brought forward the above calculation in defence of the Welsh language, and, as it completely falsifies the popular opinion, I may be excused, if I should, in the moment of triumph, recount some other excellencies, which are to be found in it.

“The following enumeration will give some idea of its copiousness, with respect to the composition of words. It has seven* prefixes,—eleven terminations of verbs in the infinitive mood,—fifty-four terminations of nouns,—nineteen of adjectives,—twenty-one plurals †, and nine diminutive terminations.

“This gives a total of compositive particles, greater than that of all the other languages in the above table, if they were put together. In the Welsh they are general in their application too, of which there is nothing similar in the others; but, what is more than all, they are real words, nouns or verbs, in their unconnected state; and such another example, I may venture to say, cannot be produced. The various inflections of verbs likewise, if separated from the verb they characterize, are still simple verbs,

* If this word be not an error of the press, it can only have been used in a limited acceptation, as the number of prefixes in the Welsh tongue is much greater. See CAMBRO-BRITON, No. 13. p. 2.—ED.

† See CAMBRO-BRITON, No. 13. p. 4.—ED.

describing the time and action, which was meant to be conferred on the verb, to which they might have been affixed.

“ I have computed, that there are about 8000 simple verbs in the Welsh tongue, to each of which may be put twenty different prefixes, to give some particular characters of time or action. This encreases the number to 160,000; and these may be conjugated five various ways generally by inflection, as in the learned languages, or by auxiliaries as in the English; and this makes the real number of Welsh verbs, if there were occasion for so many, to amount to 800,000. The ancient bards had this amazing store before them to use at pleasure: therefore, those, who would understand their works, must also have it in view. I might proceed, by pointing out similar instances with regard to other kinds of words; but the subject shall be closed for the present with giving a list of our ancient names of the Deity, omitting such, as are connected with, or taken from, the Scriptures and the Christian Religion, which names we have in common with others, who call themselves Christians.

“ Bardic Names of the Deity.”

“ <i>Arglwydd</i> *..	Supreme free will; the Lord.
<i>Celi</i> †	The Mystery—the One in Secret.
<i>Culwydd</i>	The Centre of free will.
<i>Deon</i>	The Separate Being.
<i>Dewin</i>	That comes or pervades.
<i>Dovydd</i>	The Renovator, the Former;—the Lord.
<i>Duw</i>	That exists,—the Being;—God.
<i>Dwyw</i>	That proceeds existing.
<i>Eilwys</i>	The Powers of Harmony—the Creative Powers.
<i>El</i> ‡	Harmony—Intelligence—Spiritual Intellect.
<i>Hu</i> §	That pervades, or that is subtile.
<i>Huon</i>	The pervading or subtile One.
<i>Iŋn</i>	That is ever, or supreme; the Lord.

* Mr. Owen Pughe, in his Dictionary, states this word to be written according to the Silurian dialect. *Arlywydd* is another word for Lord, but in reference to temporal dignities only.—ED.

† This epithet of the Supreme Being is, no doubt, derived from the Welsh *Celu*, to conceal, which is also, in all probability, the root of the Latin *Celum*, as observed on a former occasion. See Vol. i, p. 374.—ED.

‡ This word is also used in Hebrew, in application to the Divine Essence.—ED.

§ For a similar use of this word, in the Hebrew tongue, see the last Number of the CAMBRO-BRITON, p. 68, in the note.—ED.

<i>Iôr</i>	That is extreme, or encompassing;—the Lord.
<i>Náv</i>	That is tranquil;—the Father.
<i>Nér</i> *	Power, Might;—the Lord.
<i>Nudd</i> †	That is not to be obscured.
<i>Panton</i>	The comprehending one.
<i>Peryv</i>	The Causer,—the Creator.
<i>Pôr</i>	That circumscribes; the Lord.
<i>Rëen</i>	The proceeding principle; the Lord.
<i>Rhi</i> ‡	That proceeds;—that is first;—the Lord.
<i>Rhwyv</i>	That guides, or rules;—the Lord.

“ Such a range of speech might induce strangers to exclaim, that there can be no possibility of learning it; in answer to which I may say, that there is not one irregular verb in the language, which is a source of so much vexation in most others. This copiousness creates almost an impossibility of translating many expressions to be met with in the Welsh language, but a great facility of rendering any thing into it; so that I found no great difficulty of literally translating one of the poetical pieces, which attracted my notice in your Magazine, and also preserving not only the same number of lines, but the same pauses, the same length of verse, and the same character of rhyme.

“ From the few facts, above offered to your notice, Mr. Editor, you will easily perceive, that it is not all empty prejudice on the part of those, who may seem to discover a partiality for the Welsh language.

I remain, Sir, your's, &c.

“ MEIRION.”

* It is somewhat singular, that the Hebrew *Nér*, which implies, literally, *light*, is used in Scripture to denote divine illumination, and is once applied to the sacred term *Λόγος*. See Psalm 36, v. 9, and 119, v. 105, and Proverbs, 20, v. 27 — *Jear*, in Hebrew, has also a mystical allusion of the same nature, though it may have no connection with the Welsh *Iôr*.—ED.

† This word does not occur in Mr. Owen Pughe's Dictionary as one of the divine epithets; but *Udd* is so mentioned.—ED.

‡ The Hebrew *Raah*, and Arabic *Rais* are not very unlike this;—both of them signify a chief or governor. The epithets *Glyd*, *Por*, *Rhebydd*, *Rhên*, and *Udd* may be added to those contained in the foregoing list: and a few more might possibly be discovered. But it should in fairness be stated, that all of these names are not exclusively appropriated to the Supreme Being. Some of them imply no more than *Lord*, *Ruler*, or *Sovereign*, and have received the peculiar signification, here assigned to them, from the use of the early poets.—ED.